**Group 5: Field Trip Instructions For Group Leader**

Overview of Route:

* First sign: Location 7, Story 3, The Ten Commandments in Cameron Park (Corner of 5th Ave. S. and King St.)
* Second sign: Location 7, Story 1, Homelessness and the Pump House (119 King St.)
* Third sign: Location 1, Story 5, The Pump House Mural (119 King St.)
* Fourth Sign: Location 3, Story 4, English Language Learners in The Pearl (207 Pearl St.)

General Tips:

* **Before you start the tour, save 1-844-432-7529, the *Hear, Here* number, to your phone and the students’ phones. When you are at the signs, call the number and type in the unique location number and story number listed above and on the sign when prompted in order to hear the recording.**
* If you cannot find a sign for any reason, but know you are in the right location, call the number and enter the location and story number listed above and don’t worry about finding the sign!
* Feel free to put the recorded story on speaker to listen with your group. Remind students that they can also read along with the transcripts included in this packet.
* If many students do not have mobile devices, reading the story out loud to the group is also an option.
* Engage students in conversation about their answers to the discussion questions as you walk between signs.

Instructions:

* Your group will be beginning at **Cameron Park** where your first two Hear, Here signs are. Walk over to the **fenced off area**. The Hear, Here sign that corresponds to the Ten Commandments monument is along the adjacent street. Instruct students to answer the questions in the packet after listening to the story.
* Your second sign is at **The Pump House**. From Cameron Park, head towards the river on King Street. After crossing 2nd Street, you will see the Pump House. The sign for it is on the opposite side of the road, near the bench.
* Your third sign is also at **The Pump House**. Walk to the side of the building where you will see the large mural.
* The fourth sign, as well as your final destination, is at the **Pearl Ice Cream Parlor**. Turn around and head back down 2nd St for one block, then turn left on Pearl St where you will see The Pearl.

**Field Trip Questions Packet for Students**

Overview of Route:

* First sign: Location 7, Story 3, The Ten Commandments in Cameron Park (Corner of 5th Ave. S. and King St.)
* Second sign: Location 7, Story 1, Homelessness and the Pump House (119 King St.)
* Third sign: Location 1, Story 3, Lacrosse Players Statue (Intersection of 2nd St. and Main St, on the walkway to the Harborview Plaza)
* Fourth Sign: Location 3, Story 4, English Language Learners in The Pearl (207 Pearl St.)

**Story #1: Location 7, Story 3, The Ten Commandments in Cameron Park**

**Transcript**: We’re standing by the Hanifl Market and the Ten Commandments monument at the corner of King and Fifth Avenue. I moved to La Crosse in 1995 and as I was exploring the city I spotted the monument and it knocked my socks off. I didn’t know what it was doing here; I didn’t know why a religious symbol was in a public park. I tended to avoid coming into this area after that. I became aware of the controversy and the attempts of people to remove this as being a religious object and when I learned that the city refused to do that it made me uncomfortable and after a few years, the controversy came up again, I wasn’t part of it originally, I might have let others take care of it, but when the judge ruled that in order to be a plaintiff the people’s names had to be attached to the lawsuit and the case was about to be dismissed, I reconsidered and thought well, I have to be brave enough and go forward and to go on record and to say that I object to this.

So, we had a meeting, it was in my living room, to discuss becoming a plaintiff in the lawsuit and before the evening was over with, we had about twenty-two people who were willing to step forward and to challenge this as a violation of church and state. It’s important, I think, to say that this was a year or two after 9/11 when, in my opinion, there was a feeling in the country that we’re all Americans, but that meant that we’re also all Christians and we’re a Christian nation, but America is a country of immigrants. People come here for religious freedom. We’ve gone too far in this country to have one way of religion be the religion that is imposed and represented by the state. My parents came here as Holocaust survivors, they came here for religious freedom, and they came here to observe as they want. That’s why it’s so important to me because this is a country that welcomes everyone and where everyone should feel part and comfortable and not feel as though there is a state-dominated, or a representation by the state that religion is a certain way.

This is not about being against the Ten Commandments; this is not about being against religion. Many of us are very religious in our own communities, but our feeling was that the Ten Commandments monument does not belong on public property. It belongs on private property, and that’s what all this is about. It was not an attempt to do away with the Ten Commandments; it was an attempt to move the monument to private property. The city council dug its heels into the ground, and it became quite an ugly controversy. Some people were told that they were communists, that they should leave the country, we were told we should shut-up or worse, we were ridiculed for fighting for constitutional rights. There were attempts to censor me and to make us uncomfortable.

I don’t think that anyone is really happy with the results. We have this ugly fence; we have signs on it. In effect, you can say we won there is a separation between church and state. I think that unfortunately, even though it was said that this monument was built for the youth who helped in the flood in the sixties, it really appears to me that this experience has been quite a terrible example to the youth of our community in how a government can evade the constitution to get to its desired result. In this case, to do whatever was necessary to leave the monument exactly where it was all along, no matter how much division it caused in the community.

I would fight this again. It doesn’t belong in a public park. If you’re carving up a piece of land to make it into a private park for a monument, you know that there’s a problem and an unhappiness in the community. So, rather than have a divisive monument here, the solution always was to move this to private property. I think that we can make this a truly inviting park instead of making it a park with fences and gates on it.

My name is Maureen Freedland. I’m a volunteer lawyer. I’m also active in several interfaith organizations here in La Crosse. I’m a member of the La Crosse County Board. I was first elected about eight years ago and I mention that because this Ten Commandments Litigation was brought as a factor up against me in my first campaign. There were some people who tried to use that as a reason why I should not be on the county board, but I won that election and I feel like my position and my willingness to fight for the constitution was recognized as important and that’s part of why I did win that electio

**Story #1 Questions**

1. What would you have done if you were the lawyer on this case? Would you have fought to move the religious monument to private property, or would you have a different solution?

Bonus Question: Who donated the Ten Commandments monument? Hint: the answer is near the monument itself.

**Story #2: Location 7, Story 1, Homelessness at the Pump House**

**Transcript**: We are standing on King Street at 119 King Street in front of what is now The Pump House Regional Arts Center. The building was built originally in 1880 as a water pumping station for our community but since the 1970s it has served as a regional arts center. This part of La Crosse was mostly industrial. The Cargill grain elevators were located where now you see the Riverside Center complex and there was also a parking area and there were tumbleweeds blowing through the streets so it was very different than the arts district it is today.

When I began in the early 2000s as executive director here at The Pump House Regional Arts Center I would open up early in the morning and be the only person here, and shortly after I’d open I’d have people start coming in and it would be the homeless people that slept under the grain elevators at night, and they would wait until I’d open up so they could come in and use our bathroom to wash up. It was always quite an experience for me because here I am trying to run an art gallery and my biggest customers at the time were the homeless people who slept nearby.

In the really cold days after they’d clean up in the bathroom, we’d get in my car I’d lock up again and drive over to the Salvation Army which was the only place at that time that was available for people to get warm during the cold days. Then I’d come back and open up again.

I didn’t think of homelessness as a big problem in La Crosse and for me to see this homelessness right here in my home town– it just—it was a very moving experience.

This is a story I think about a lot especially as homelessness has become more discussed in our day and there are other community organizations that are trying to address this problem. I think it’s important for other people to realize, yes there’s people who sleep outside in the cold weather year round. They hang their clothes on a rusty nail under a bridge, they’re sleeping on a dirty old sleeping bag and that’s all they have, and they’re part of our community too.

My name is Toni Asher. I’m originally from La Crosse, Wisconsin and I’m the executive director at the Pump House Regional Arts Center.

**Story #2 Questions**

1. What kinds of things can cause homelessness in our community? (Hint: think “big picture” here. Do we have enough affordable housing? What are some other factors that can contribute to homelessness?)

2. How can we help people experiencing homelessness in our community?

Bonus Question: What does the mural show on the side of the Pump House building?

**Story #3: Location 1, Story 5, The Pump House Mural**

**Transcript**: We’re looking at the west wall of the Pump House where a mural was unveiled in June of 2014. It’s a mural that was done by John Pugh in the trompe-l’oeil style of artwork. It was a pretty big event. I first got involved with it because I had seen that they had gotten a grant to get this mural done and I knew it was going to be in the trompe-l’oeil style, and then the artist was in town last fall, 2013, and he stopped in at the Hmoob Cultural and Community Agency to talk with some of the elders and let them know what he was doing because he actually has quite an interest in the diverse populations. And it was at that point that I realized I was actually an admirer of his work.

And that same night they were holding an open meeting for people to come in and see what the art mural was going to be about, so I attended that. It was really an interesting night, at one point they had asked what La Crosse meant to people in the audience. And I actually wanted to say it felt like home to me, because I’m Ho-Chunk and my family has been here for a very long time of course. But I didn’t feel like everyone would understand it to the same extent that I do. And then after that got done I actually just went up to say hello to John Pugh and he invited me and one of my coworkers to go have dinner and we ended up talking for a couple hours. I was really impressed with how he wanted to go about doing this because he really wanted to get a picture of the diverse populations of La Crosse actually in the art work. And at one point while he was working on it he was asking for pictures of Ho-Chunks.

And I came over because he had been here for about a month working on it and it was all covered with tarp so nobody could really see it, and he invited me to come up and take a look. And I got up there and one of the primary persons or portraits that’s on there right in the center I, I almost cried because that’s actually in Ho-Chunk tradition one of my grandsons, Levi Blackdeer. Kinship structure is very different but, my great grandmother and his great great grandmother were sisters. And I was just awestruck that he had taken that particular image because the image he was using was from when my grandfather was granted the Medal of Honor for being a code talker during WWII. So I remember that exact moment in time when that picture was taken that he based that portrait off of. And then I looked and I saw other individuals that I actually knew or I knew about, like Merlin RedCloud, and then there’s even a picture of three Hmong elders who are actually elders that I recognize. So I was just really, deeply, impacted by the photographs he used to base some of these portraits off of on this mural.

The mural just, it represents basically the people of La Crosse, you can see someone rowing in the water, you can see images from Oktoberfest, a medical doctor. And, you know, the backset is the bluffs and you see the water and the steamboat, and I just think he did a really great job of portraying La Crosse as a community. I love it, and I know part of the reason that they chose to put it on the wall of the Pump House was because this is kind of more of an art district, it is a good way to get people to come down here and get to know the arts area of La Crosse. And I think it’s important for people to come here and remember some of the history of La Crosse. Some of these are more historical portraits; some of them are more contemporary. There’s someone on there that is still a young person, there’s people that have passed on. And I think it is just a great thing to see and to remind people of everyone that’s been here, not just in the last hundred years but everyone who’s been here.

I just really appreciated that they wanted to go with the trompe-l’oeil, because a lot of art work around La Crosse is statue or it’s very traditional two dimensional, and with the trompe-l’oeil you get the three dimensional and I think it is a really great way to show more contemporary types of artwork. My name is Tracy Littlejohn, I am a member of the Ho-Chunk nation, and I was born and raised here in La Crosse. I think it’s important to hear stories from all kinds of people. We are used to hearing a lot of stories from the mainstream community, and I’m not quite there, part of the mainstream community, and I appreciate that people seek out our thoughts about things.

**Story #3 Questions**

1. What is represented in this mural? Why is accurate representation of La Crosse important to Tracy Littlejohn?

Bonus question: What style of painting does this mural use?

**Story #4: Location 3, Story 4, English Language Learners at The Pearl**

**Transcript**: I am standing on 2nd Street South. I’m right in front of the Pearl Ice Cream Parlor right next to Grand Hotel and the art store and it’s right in front of my favorite restaurant Buzzard Billy’s. The first time I came to the Pearl it was when I was a first year student at La Crosse. I had the welcome orientation form International Student Office and we got to do all the campus tours and the La Crosse downtown tours, we got to ride the Mississippi Queen ships and stuff.

I don’t remember most of it but I remember the Pearl and how we got there, it was so remarkable and I was with my International Peer Advisor, IPA, and she told me that this is one of the best ice creams they sell in La Crosse. So we walked down here and tried to get an ice cream and it was so funny ‘cause they had all the ice cream menus up there be we couldn’t see it ‘cause all of us, it’s like the first time we came to La Crosse, and none of us are English speakers so like we were struggling.

Also Pearl Ice Cream, had two doors, like not only one, the second one sells coffee so like we got so confused of which door was the right one. And we finally figured out the Ice Cream is the first one, the pretty one. Me and my friends like we don’t know what to do with it so we just go with a basic, the vanilla boring ice cream because that’s the basic we can get so we don’t embarrass ourselves and can save face. I remember I was very confused but I felt very cozy because this is a small place that we could bond together in. It was a unique experience and then the ice cream was *good*.

Actually this semester I got a chance to be an IPA, an international peer advisor, and I took them to the Pearl for the first time. We came in and then got the ice cream before we went on the Mississippi Queens and then we rode the Mississippi Queen and coming back to campus by foot or by bus, it depends on what they want, but normally we stop at it again because people love it so we normally visit twice during orientation week.

And all the Japanese students we like “Oh, this is the Pearl Ice Cream that Obama went to in 2008” and I’m like “Yes, that is correct.” The Pearl, it was I think since Obama went and, since you know La Crosse is considered a small city and they got surprised that Obama actually went because you know he’s one of the, you know like really big, popular celebrities in the United States and everyone knows. And they were like pleased that they can actually have an indirect experience of what he did here. So they actually put more meaning towards, to the “Yeah, I did something that a famous person did” than “Oh, yeah because of politics” you know?

My name is Rina Jeong and I am an international student. I am from South Korea it’s also known as the Republic of Korea. And I am a UW-L student who is seeking a Psychology major and teaching English as a second language minor.

**Story #4 Questions**

1. What kind of challenges did Rina experience as an international student from South Korea?

2. What other kind of challenges do people face in La Crosse when English is not their first language? How can we help them overcome these challenges?

Bonus Question: Which president visited The Pearl?